



## Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact [support@jstor.org](mailto:support@jstor.org).

as thus applied, than any idea of rendering hard or cruel what in itself, and without this, was mild and compassionate.... It means the giving strength, firmness, tightness, to a cowardly heart whether that heart be morally good or bad. Here in the case of Pharaoh it was a base evil heart that God tightened, strengthened, hardened. It was the only way in which it could be made to reveal itself.... It was as though there had been given to his base, cowardly spirit an invigorating *cordial*; that is an *heart-strengthenener*." (Taylor Lewis in *Princeton Review*, March, 1883, pp. 187-188; an admirable exegesis of the above troublesome and often misunderstood passage.)

## PIRKE ABOTH ; or, SAYINGS OF THE FATHERS.

BY REV. B. PICK, PH. D.,

Allegheny, Pa.

Translated from the Hebrew Edition of Prof. H. L. Strack, of Berlin, Germany.\*

[What is included in brackets is by the translator].

### CHAPTER I.

1. Moses<sup>1</sup> received the Law<sup>2</sup> on Mount Sinai<sup>3</sup> and delivered<sup>4</sup> it to Joshua<sup>5</sup>, and Joshua to the elders<sup>6</sup>, and the elders to the prophets<sup>7</sup>, and the prophets delivered it to the men of the Great Synagogue<sup>8</sup>. They said three things : be deliberate in judgment, and raise up many disciples, and make a fence about the law<sup>9</sup>.

\* Dr. Pick has not translated all the "notes" published in Professor Strack's edition. Many of the "notes" in this edition are intended only as an aid in the study of the text. These and some others have been omitted for lack of space.—[Editor.]

<sup>1</sup> Lev. xxvi., 46.

<sup>2</sup> i. e., Both the written and unwritten law.

<sup>3</sup> i. e., From God. In the Talmud we often meet with the phrase *הרכה למשה מכיני* [i. e., a rule according to Moses from Sinai.] Eduyoth viii., 7; Jadayim iv., 3.

<sup>4</sup> From *מִן הַקָּדוֹשׁ* tradere, transmit, comp. v., 8; from this is derived *מִסְפָּרֵת* tradition, especially the tradition respecting the explanation of the Bible, the oral law, iii., 13. Comp. Matth. xv., 2, *παράδοσις τῶν προφῆτων*. The word came also to denote the tradition concerning the text of the Bible, Massora.

<sup>5</sup> Josh. i., 7. Numb. xxvii., 18-21.

<sup>6</sup> Josh. xxiv., 31 [Judg. ii., 7].

<sup>7</sup> Jer. vii., 25.

<sup>8</sup> According to tradition an assembly which convened after the return from Babylonia, which for a long time decided over all legal (religious) matters. See Neh., ix., 10. Comp. Joh. Eberh. Rau, *Diatriba de Synagoga Magna*, Utrecht 1727; C. Aurivillius, *Dissertationes* (ed. J. D. Michaelis), Goett. and Leip. 1790, p. 139-160; A. Th. Hartmann, *Die Verbindung des Alten Testaments mit dem Neuen*, Hamburg, 1831, p. 120-166; Abr. Kuenen, *Over de mannen der groote Synagoge*, Amst. 1876; [D. Hoffman, *Ueber die Maenner der grossen Versammlung in Magazin fuer die Wissenschaft des Judenthums*, Berlin, 1883, p. 45 sq]. The legal traditions, it is true, were preserved by the scribes, but also further developed.

<sup>9</sup> [Mr. Westcott, in quoting this sentence, remarks: "The difficulty of social and national life, the conflicting interests of ruler and subject, the anxious effort to realize in practice the integrity of state and citizen, when both were imperilled by foreign supremacy, are attested by the *first command*, which could never have occupied such a space in the land of a settled government and certain independence. The *second command* points to the true source of strength in an age of transition and conflict. The evils of doubt and dissension are best removed by the extended knowledge of the principles embodied in the state. In proportion as the different classes of the Jewish people were instructed in the writings of Moses and the prophets, priestly usurpation on the one hand, and popular defection on the other, became impossible. The *third command* alone

2. Simeon the Just was the one of the last men of the Great Synagogue. He used to say: The world exists by virtue of three things—the law,<sup>1</sup> the service,<sup>2</sup> and the acts of benevolence.<sup>3</sup>

3. Antigonus of Sacho<sup>4</sup> received the tradition from Simeon the Just. He used to say: Be not like servants who serve the master for the sake of receiving reward, but be ye like servants who serve the master not for the sake of receiving reward, and let the fear of Heaven<sup>5</sup> be upon you.

4. José, the son of Joëzer of Zereda, and José, the son of Jochanan of Jerusa-

---

contains the warning of the coming end. The fence was necessary, because the law was not only fixed, but dying. Religion already seemed capable of being defined by rule, duty had ceased to be infinite. Stern uprightness, devotion to the law, scrupulous ritualism,—all springing from a heroic faith and tending to a lifeless superstition,—such were the characteristics of the city which, on the frontier of the East, awaited with undaunted courage the approach of the conquering hosts of Alexander." (*Introduction to the Study of the Gospels*, Boston, p. 81). More interesting, however, is the remark of the late Dean Stanley on this sentence: "But there is one traditional saying ascribed to the great Synagogue which must surely have come from an early stage in the history of the scribes, and which well illustrates the disease, to which as to a parasitical plant, the order itself, and all the branches into which it has grown, has been subject. It resembles in form the famous mediæval motto for the guidance of conventual ambition, although it is more serious in spirit. 'Be circumspect in judging—make many disciples—make a hedge around the law.' Nothing could be less like the impetuosity, the simplicity, or the openness of Ezra than any of these three precepts. But the one which in each succeeding generation predominated more and more was the last: 'Make a hedge about the law.' To build up elaborate explanations, thorny obstructions, subtle evasions, enormous developments, was the labor of the later Jewish scribes, till the Pentateuch was buried beneath the Mishna, and the Mishna beneath the Gemara. To make hedges round the the Koran has been, though not perhaps, in equally disproportioned manner, the aim of the schools of El-Azas and Cordova, and of the successive Fetuahs of the Sheyks-el-Islam. To erect hedges round the Gospel has been the effort, happily not continuous or uniform, of large and dominant sections of the scribes of Christianity, and the words of its Founder have well-nigh disappeared behind the successive intrenchments, and fences, and outposts, and counterworks of councils, and synods, and popes, and anti-popes, and sums of Theology and of Saving Doctrine, of Confessions of Faith and Schemes of Salvation,—and the world has again and again sighed for one who would once more speak with the authority of self-condemning Truth and 'not as the scribes' (Matt. vii., 29). A distinguished Jewish Rabbi of this century, in a striking and pathetic passage on this crisis in the history of the nation, contrasts the prospect of the course which Ezekiel and Isaiah had indicated with that which was adopted by Ezra, and sums up his reflections with the remark that: "Had the spirit been preserved instead of the letter, the substance instead of the form, then Judaism might have been spared the necessity of Christianity." (Herzfeld ii., 32-36). But we in like manner say that, had the scribes of the Christian Church retained more of the genius of the Hebrew prophets, Christianity in its turn would have been spared what has too often been a return to Judaism, and it was in the perception of the superiority of the Prophet to the Scribe that its original force and unique excellence have consisted." (*Lectures on the History of the Jewish Church*, iii., p. 165 sq., New York, 1877.)]

1 *Treatise Nedarim* fol. 32, col. 2: Great is the Thora; for if it were not given, heaven and earth would not exist; comp. *Jer.* xxxiii.; 25.

2 *Abhodha*, i. e., sacrificial service. After the destruction of the Temple עֲבוֹדָה is also used to denote "prayer."

3 Comp. *Succa* fol. 49, col. 2: In the three particulars is benevolence (גְּמִילוּת חֶסֶדִים) superior to alms giving (צַדִּיקָה): the latter is only the bestowal of money, but benevolence can be exercised by personal service as well. Alms can only be given to the poor, but benevolence can be shown to the rich equally as well. Alms are confined to the living, but benevolence may be extended to the dead as well as to the living.

4 A name of two cities in Judea.

5 Meton. = God. Comp. iv., 12: שֵׁם שְׁמִיִּם the name of God, i., 11, iv., 4b, שֵׁם for God's sake without selfish motive, ii., 2.12; iv., 11, v., 17.—*Dan.* iv., 23: *Matt.* xxi., 25, Comp., also *Lev.* xxiv., 11.

lem,<sup>1</sup> received the tradition from them. José, the son of Joëzer of Zereda,<sup>2</sup> said<sup>3</sup>: let my house be a meeting-place<sup>4</sup> for the sages, and dust thyself<sup>5</sup> with the dust of their feet and drink in their words thirstingly.<sup>6</sup>

5. José, the son of Jochanan of Jerusalem, said: Let thy house be wide open,<sup>7</sup> and let the poor be the sons of thy household and indulge not much in conversation<sup>8</sup> with a woman.<sup>9</sup> (They said<sup>10</sup> this with reference to one's own wife, how much more<sup>11</sup> with the neighbor's wife). (Hence the sages said<sup>12</sup>: Whoever indulges much in conversation with a woman, causes evil to himself,<sup>13</sup> and neglects the study of the law, and his end<sup>14</sup> is that he becomes an heir of gehenna).<sup>15</sup>

6. Joshua the son of Perachiah and Nithai of Arbela, received from them (by tradition). Joshua, the son of Perachiah, said: Get for thyself a teacher<sup>16</sup>; win for thyself a companion and judge every one charitably.

7. Nithai<sup>17</sup> of Arbela<sup>18</sup> said: Keep aloof from a wicked neighbor,<sup>19</sup> and attach

<sup>1</sup> With these two sages the so-called pairs (זוגות) commence, (cf. beside our passage 6, 8, 10, 12), of whom, according to tradition, the first was president, the second the vice-president of the Great Synagogue. Against the correctness of this tradition see Abr. Kuenen, *Verslagen en mededeelingen der Koninkl. Akademie van Wetenschappen, Afdeling Letterkunde*, Decl. x., 1866, p. 141-147, and E. Schuerer, *Neutestam. Zeitgeschichte*, p. 410-413; for it D. Hoffmann, *Der oberste Gerichtshof in der Stadt des Heiligthums* (Jahresbericht des Rabbiner-Seminars fuer das orthodoxe Judenthum pro 5638 (1877-78, Berlin). The first pair probably flourished towards the middle of the second pre-Christian century, the last a few decades before the commencement of the Christian era.

<sup>2</sup> Zereda, comp. 1 Kings, xi., 26; 2 Chron. iv., 17.

<sup>3</sup> The first pair received the tradition not from Antigonus, but from them, i. e., the disciples of Antigonus. Between Antigonus and the first pair there is a gap.

<sup>4</sup> A house of meeting, more especially the house of study, where the sages met.

<sup>5</sup> "Dust thyself" (denominative of דָּחַק, i. e., sit down at their feet. Comp. v., 15; also Aboth R. Nathan vi.: When a sage enters a city, think not that you will not need him, but sit before him on the ground and receive every word of his with fervor and reverence. Mark x., 39, cf. Acts. xxii., 3, ἐγὼ ἐμι ἀνὴρ Ἰουδαῖος . . . παρὰ τοὺς πόδας Γαμαλιὴλ πεπαιδευμένος.

<sup>6</sup> Other reading בְּצִנְחָה (Jer. ii., 25). A comparison of the bathing with water as i., 11, *Jer. Hagiga* i., 1, two rabbis say to Rabbi Joshua: we are all thy disciples and drink of thy water.

<sup>7</sup> Wide open, comp. רָחַץ room, Gen. xxxii., 17,—Aboth Rabbi Nathan vii., we read of Job that his house had a door on each side, so that the traveller could enter everywhere.

<sup>8</sup> שִׁחָה (biblical), thought, pious meditation; in later Hebrew; talk, gossip, comp. iii., 10 b, vi., 5.

<sup>9</sup> In the Beraitha *Nedarim* 20a it is added as a reason: because you commit at last adultery. This closes Jose's maxim. Of the two following glosses, the second is the older one.

<sup>10</sup> אֲמָרוּ, the plural with reference to the following רַבִּים.

<sup>11</sup> Lit. light and heavy; comp. also vi., 3, a talmudic formula to express the inferences a minori ad majus and vice versa. Biblical כִּי־אֵל.

<sup>12</sup> With this phrase here (as in Thanna de-be Elijahu, init.) the book Ecclus. ix., 9 sq. is quoted. [The disciples of Christ marvelled that he talked with a woman. John iv., 27].

<sup>13</sup> כְּעֵצָה later Hebrew to denote the refl. pronoun: ii., 3, 4, 7, 13 and often (Bbl. הַיּוֹם הַזֶּה).

<sup>14</sup> עֵתִיד and סוֹף (see iii., 1;) express not simply the future, but denote the full certainty that something takes place. סוֹף is generally followed by ל with the infin.: ii., 4 (he will at last be heard).

<sup>15</sup> Josh. xv., 8. In the Targumins and Talmuds it denotes the abode of the damned, γέννα, also 5, 19. The opposite is עֵדֶן גֶּן, παράδεισος, see v., 20.

<sup>16</sup> רַב teacher (cf. i., 16). [It was regarded as a great honor to call oneself a scholar of a celebrated rabbi; comp. Acts xxii., 3.]

<sup>17</sup> Besides here also mentioned *Hagiga* ii., 2. Cod. Cambr. reads in both passages Matthai, so also the Jerusalem Talmud and a Frankfurt Siddur [i. e. prayer-book] of the year 1306. Nithai is abbreviated from Nethanja.

<sup>18</sup> Macc. ix., 2, now Irbid.

<sup>19</sup> Comp ii., 9 [comp. 1 Cor. xv., 33].

not thyself to a wicked man, and do not think thyself exempt<sup>1</sup> from punishment<sup>2</sup>.

8. Judah the son of Tabbai and Simeon the son of Shebach received from them (by tradition). Judah, the son of Tabbai said: Consider not thyself as the arranger<sup>3</sup> of the law; and when litigants<sup>4</sup> stand before thee, let them be in thine eyes as if they be guilty; but when they have been dismissed<sup>5</sup> from thy presence let them be in thine eyes as innocent<sup>6</sup> when they have accepted the sentence.

9. Simon, the son of Shetach, said: Be a most<sup>7</sup> searching examiner of witnesses, and be cautious<sup>8</sup> in thy words, lest<sup>9</sup> from them they might learn to falsify.

10. Shemayah and Abtalion received by tradition from them. Shemayah said: Love work,<sup>10</sup> hate rabbiship<sup>11</sup>, and make not thyself known to the government.<sup>12</sup>

11. Abtalion said: Ye sages be on your guard with respect to your words, lest you become amenable to captivity, and be exiled to a place of evil watert and the disciples who come after you may drink of the same and die, whereby the name of God may would be blasphemed.

12. Hillel and Shammai received by tradition from them. Hillel said: Be of the disciples of Aaron, he loved peace, and pursued peace, he loved mankind,<sup>13</sup> and brought them into proximity with the law.

13. He used to say: Whoever strives for a name of eminence, loses his name<sup>14</sup>; he who increases not, decreases,<sup>15</sup> and he who learns not, is worthy of death<sup>16</sup>;

<sup>1</sup> יָאֵשׁ, Bbl. נִיאֵשׁ despair, later Hebr. Hithp. 1, despair Sanhedrin 97 a; 2, to relinquish the thought in something; here and Seder Olam Rabba 28: Whosoever enjoys prosperity, let him not relinquish the thought in misfortune (אֵשׁ יִיאֵשׁ), and whosoever is in misfortune, let him not relinquish the thought in prosperity.

<sup>2</sup> פָּרַע Bbl. redeem, postbibl. to pay. נִפְרַע to make oneself paid, iii., 16, here punish מִן iv., 4b v., 1; פֹּרֵעַ he that pays, punishes, chastises; פֹּרֵעֵנוֹת especially of divine punishment, here iv., 11. Plur. v., 8.

<sup>3</sup> מִלִּים עֵרַךְ verba struere, מִשְׁפָּט עֵרַךְ Job xiii., 18, here with personal object: let the law take its own course. Comp. also iv., 5.

<sup>4</sup> Litigants. בַּעַל רֵין iv., 22, plaintiff.

<sup>5</sup> נִפְטַר to depart, e. g. also Toma i., 5. מִטִּירָה departure, demise, vi., 9b.

<sup>6</sup> נָכִי innocent; opposite is חָיִיב. The plural is formed like רִשְׁאִין iv., 8.

<sup>7</sup> מְרַבֵּה conjug. periphrastic to denote, what should always be done.

<sup>8</sup> Careful, ii., 1, 3, 10, 13. iv., 13a; comp. Bibl. הִזְהִיר, הִזְהִיר and Ezra iv., 22 הִזְהִיר.

<sup>9</sup> Lest = μήποτε, ne forte i., 11.

<sup>10</sup> [The most excellent rabbis worked at a trade], comp. Acts xviii., 3; xx., 34; 1 Thess. ii., 9; 2 Thess. iii., 8. 1 Cor. iv., 12. Interesting is the agreement of Eph. iv. 28: ὁ κλέπτων μηκέτι κλεπτέτω, μάλλον δὲ κοπιάτω with Kiddushin fol. 29, col. 1: he that teaches not his son a trade is like bringing him up to stealing.—Franz Delitzsch, *Jud. Handwerkerleben zur Zeit Jesu*, 3 ed. Erlangen 1879 [Engl. transl. by B. Pick, New York 1883 under the title: *Jewish Artisan Life*]. S. Meyer, *Arbeit und Handwerk im Talmud*, Berlin 1878.

<sup>11</sup> Rather dominion.—Pesakim 87 b: "Woe to dominion, for it kills those who have it."

<sup>12</sup> רְשִׁוּת government (as ii., 3). related with רָאשׁוּת, permission, iii., 15.—Com. Prov. xxv., 6.

<sup>13</sup> בְּרִיָּה creature, usually in plur., comp. ii., 11; iii., 10 a; iv., 1, 6; vi., 1; mostly men in relation to God, men also without reference to this relationship. Mark xvi., 15 κηρύξατε τὸ εὐαγγέλιον πάσῃ τῇ κτίσει.

<sup>14</sup> [Comp. Matt. xxiii., 12].

<sup>15</sup> [Comp. Matt. xiii., 12].

<sup>16</sup> חָיִיב guilty. הִתְחַיֵּיב to become guilty, iii., 4, 8. [Comp. Ecclus. xxx., 13. A German proverb says:

and he who makes use of the crown (of the law for his own end) shall perish.<sup>1</sup>

14. He said moreover: If I am not for myself, who will be for me? And when I am not for myself, what am I? and if not at present, when then?

15. Shammās<sup>2</sup> said: Make thy study of the law fixed; speak little but do much,<sup>3</sup> and receive everyone with a pleasant face.

16. <sup>4</sup>Rabban<sup>5</sup> Gamaliel said: Obtain for thyself a teacher and be quit of doubt,<sup>6</sup> and do not indulge too much in tithing by conjecture.<sup>7</sup>

17. Simeon his son said: All my days have I been brought up among wise men, and never found anything better for man<sup>8</sup> than silence; and the study<sup>9</sup> is not the principal thing<sup>10</sup> but the practice<sup>11</sup>; and whoever indulges in much talking causes sin.<sup>12</sup>

19. Rabban Simeon, the son of Gamaliel, said: The direction of the world depends upon three things, viz.: on truth and on justice and on peace, for it is said<sup>16</sup>: "Truth and judgment of peace judge ye in your gates.

## HEBREW CHIROGRAPHY.

By ARCH. C. WHEATON.

Morrisonville, N. Y.

We speak of the modern practice of the art. Accuracy and speed are two valued qualities for which every writer of Hebrew naturally strives. It is not out of place to add beauty also if it can be had without too great expense of time. The nice distinctions to be observed in the formation of certain letters have perplexed many and perhaps disheartened some. Let all such be of good cheer, there is a right way to do even this, and, as usually, the right way is the easier. The He-

Idleness is the root of all evil, and an idle brain is the devil's workshop. Seneca says Epist. 82, 3: *otium sine litteris mors est et hominis vivi sepultura*].

<sup>1</sup> It was prohibited to receive any payment for instruction in the law. Comp. *Nedarim* fol 62, col. 1; *Baba Bathra* fol. 8, col. 1.

<sup>2</sup> This name already occurs. 1 Chron. ii., 28, 44.

<sup>3</sup> This is illustrated *Baba Mezia* fol. 87 col. 1 by an example of Abraham, who offered the three men a morsel of bread (Gen. xviii., 5) but afterwards brought the best that he had.

<sup>4</sup> §§ i., 16—ii., 7 are later additions. ii., 8 immediately follows i., 15

<sup>5</sup> The preceding sages without any title. No title was the highest degree. Rabban (here for the first time) is more than Rabbi and Rab.

<sup>6</sup> [Comp. Jas. i., 6].

<sup>7</sup> <sup>אֵיזְכָּר</sup> conjecture. The heave-offering, theruma, was given <sup>בְּאִזְכָּר</sup>, Menachoth fol. 54 col. 2, i.e., it was not necessary to measure off exactly the 50th part. Leusden remarks correctly: Ne dato saepius decimas ex conjectura, vel minus dando vel plus. Si minus dederis, avarus judicaberis et peccabis: plus dando vel prodigus habebis vel hypocrita.

<sup>8</sup> גִּיּוּר (α) body, (β) person, iv., 6; similar here where it is best to translate "man;" (γ) essence main thing, thus, iii., 18 הלכות גופי main halachoth, essential doctrines, v., 8 שבעה גופי עברה seven main sins.

<sup>9</sup> Study, investigation (2 Chron. xiii., 22; xxiv., 87 signification doubtful). ביתה מדרש, v., 12 house of study [college].

<sup>10</sup> עֵקֶר (α), root = שֶׁשׁ, (β) basis, the essential thing.

<sup>11</sup> [Comp. Rom. ii., 13; 1 Cor., iv., 20; Jas. i., 23.]

<sup>12</sup> Comp. Prov. x., 19.

<sup>13</sup> Zech. viii., 16. According to the best witnesses this quotation is a later edition.—שנאמר is used in quotations ii., 9; iii., 2 and often. Other forms see under iii., 7a.